

# HODEGUS CONFUTED

UNIV. OF  
TORONTO  
LIBRARY



**BINDING LIST AUG 15 1923**





*H O D E G U S* Confuted ;

In a Plain

Demonstration, &c.



THE HISTORY OF THE

MODES OF CULTIVATION

To the  
Toland

Donation of the

LIBRARY OF THE

<sup>3</sup>  
**HODEGUS** Confuted,  
 In a Plain  
**DEMONSTRATION,**  
**T H A T**  
 The Pillar of a **CLOUD** and **FIRE**,  
 Which led the  
**I S R A E L I T E S**  
 Thro' the  
**WILDERNESS ;**  
**W A S N O T,**  
 As Mr. *Toland* vainly imagines,  
 A  
*Fire of Human Preparation,*  
<sup>181136</sup>  
<sup>6/6/23</sup>  
**B U T T H E**  
 Most Miraculous and Awful Presence of  
**G O D,** under the Similitude of a  
 Column of **CLOUD** and **FIRE**.

---

**L O N D O N :**

Printed for **T. W A R N E R,** at the *Black-Boy* in *Pater-*  
*Noster Row.* 1721. (Price 6 d.)

TO THE  
HONORABLE  
THE SECRETARY  
OF THE  
NAVY  
WASHINGTON  
D. C.  
SIR  
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the above subject, and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

Very respectfully,  
Your obedient servant,  
J. M. Smith

10th Nov 1888





INCE Mr. Toland has thought fit to appear not only in Defence of his exploded *Nazarenus*, but to offer a Specimen of another Work, which at

this time he is pleased to call *HODEGUS*. The bold Advances which I perceiv'd in its Frontispiece tempted me to peruse it; and in the Course of my View, I found this ill-employ'd Writer affirm,

“ That nothing has so much Pag. 5.

“ contributed to create an Aversion in  
 “ generous Spirits against the Study of  
 “ the *Old Testament*, as a Persuasion ta-  
 “ ken up implicitly from their Child-  
 “ hood, That it is throughout, a Scene  
 “ of Incomprehensibles, and complete  
 “ System

“ System of Miracles : To avoid all  
 “ Ambiguity or Logomachy, I mean,  
 “ that the Writers of those Books have  
 “ neither recorded such Things for Mi-  
 “ racles themselves, nor intended they  
 “ should be so understood by others.

The First Part of this Assertion must be altogether imaginary, in Regard that a Spirit truly generous can expect to find nothing less than a Scene of Wonders, where the Subject of it is an Entercourse between GOD and Man ; and such is chiefly the Contents of those holy Oracles lodg'd in the Bosom of the Church of *Christ*, and therefore the venerable Pen-men did not only record them, but intend they should be receiv'd as Miracles.

Mr. *Toland* says, “ The Sub-  
 Pag. 6. “ ject of the Specimen I chuse  
 “ at present is but circumstantial, and  
 “ particularly relates to the Pillar of  
 “ Cloud and Fire. I prove in this  
 “ present Dissertation, by Reasons and  
 “ Matters of Fact, That it was a Pillar  
 “ of Smoke, and not a real Cloud, that  
 “ guided

“ guided the *Israelites* in the Wilderness ;  
 “ directing their March with the Cloud  
 “ of its Smoke by Day, and with the  
 “ Light of its Fire by Night. And that  
 “ Fire was used to the same Purposes  
 “ by other Oriental Nations ;  
 “ carried in proper Machines of P. 7.  
 “ mere human Contrivance, which  
 “ might well be called Ambulatory  
 “ Beacons.

To confute this amazing Assertion, I  
 shall presume to show him, How that  
 the famous Migration of the *Israelites*,  
 thro' the vast Plains of the Wilderness,  
 can have no proper Reference to the  
 necessitous Customs of such Armies or  
 Caravans as have travell'd those De-  
 serts less immediately under the Guar-  
 dianship of *Jehovah*. I agree with him  
 entirely, That the Art of Man must in  
 this latter Case be highly useful and re-  
 quisite ; but that because the Redem-  
 ption of the *Jews* from the *Egyptian*  
 Slavery, was to be unto all Ages a spi-  
 ritual Figure of the Manumission of true  
 Christians, from the Yoke and Bondage  
 of

of Sin, by the Guidance of Messiah the eternal Son of G O D. I am therefore persuaded, That those unutterable Indications of Majesty which are laid up in the Treasures of the Omnipotent, were expedient to be shown (especially considering the Stubbornness of that People) on so solemn an Occasion, and that some of those heavenly Furnitures were then exposed, I shall evince on the particular Circumstance, now in dispute, by the regular Method of pursuing his own Words.

P. 13: He says, “ Therefore if the  
 “ Pillar of Cloud and Fire be  
 “ otherwise understood than of ordi-  
 “ nary Fire and Smoke, such an Inter-  
 “ pretation must needs be grounded  
 “ on certain Circumstances not possible  
 “ to be so understood, and such as ne-  
 “ ver happen d in the Course of Na-  
 “ ture, neither before nor since.

To this I answer, That my Explan-  
 cation is grounded on such Incidents as  
 are not only possible to be so under-  
 stood, but very difficult to be appreh-  
 ended



hended in any other Manner ; for let him but reflect on what I lightly touch'd of the Complexion which the *Hebrews* escape from *Egypt* was to carry to all Posterity, and he will find, that it began with the extended Arm of GOD visible in mighty Signs and Wonders, and with great Judgments upon the obdurate *Egyptians*, till at the last they made Excursion, with an high Hand, to the Number of 600000 on Foot, that were Men, besides Children and a mix'd Multitude. They halted at *Rameses*, and from thence journied to *Succoth*, taking the Rout to *Etham* in the Edge of the Wilderness : And the Lord went before them by Day in a Pillar of a Cloud, to lead them the Way ; and by Night in a Pillar of Fire, to give them Light. He took not away the Pillar of the Cloud by Day, nor the Pillar of Fire from before the People.

Exod. vii.

—xiv. 8.

—xii. 37.

—xiii. 20.

B

But,

But, says Mr. Toland, “ Be-  
 P. 15. “ ing therefore in *Etham*, on  
 “ the Edge of the Wilderness, the  
 “ Thing appointed for making Signals,  
 “ was Fire; whose Flame, but not its  
 “ Smoke, is very far seen by Night;  
 “ as its Smoke, tho’ not its Flame, is  
 “ perceiv’d at a great Distance by  
 “ Day.

I would freely ask this Gentleman, how, or where it appears to our present Purpose, that this Signal by Fire was appointed (I mean Fire of Human Preparation); but I am fully sensible, that the whole *Pentateuch* will not afford him One single Passage which can admit of such an Inference; so I will aver, and maintain, that in Consequence of all the preceding Miracles,

this was a prodigious One:  
*Isa. lxiii. 9.*

When in all their Affliction, He was afflicted, and the Angel of his Presence saved them in his Love, and in his Pity redeem’d them, bare them, and carried them all the Days of Old. I say, when the Angel of God’s Presence

sence took upon him the immediate Conduct of his Armies, being no other, as the Prophet witnesseth, than the Son of GOD, personally under the obvious Representation of a cloudy Pillar, wherein his Power operated, conjunctive with the Sign, which in it self appear'd (by the best Judgments) like an obscure airy Body, or thick Cloud, both in Sight and Quality a Column of most wonderful Form, erecting it self to a surprizing Height in the Element: And as this was its *Phenomena* by Day, so by Night it seem'd a splendid aspiring Flame, one and the same in Substance as what it really was by Day.

But I shall now look back on an Article that will much enlighten my Design: Let it be remember'd, that when *Moses* was first accosted at *Horeb*, the Angel of the Lord appear'd unto him in a Flame of Fire out of the midst of a Bush; and he look'd, and behold the Bush was not consumed: That this Angel was the

B 2

Angel

Angel of the Presence ( or the Mediator of the Second Covenant ) not only that Chapter, but *Isaiah*, with the *Proto*  
*Acts* vii. Martyr, *St. Stephen*, will testify.

And if it did at first appear in a flaming Quality to *Moses*, how much more will it follow, that he, in this Manner, supplied the Necessity of artful Machines, in guiding his People by a miraculous Pillar of a Cloud and Fire? So had it not been previously signified, that this Figure should conduct them, the Legislator, cheer'd by the Great Concessions of *Jehovah*, would, no doubt, have solicited for this, or some other visible Symbol of GOD's Presence, to lead them thro' that traceless Desert.

I am thus far advanc'd in shewing that this Illustrious Guide had no Relation to Human Art, was no mere Invention of Men, nor at all properly to be call'd an *Ambulatory Beacon*. Tho' Mr. *Toland* is hardy enough to declare the Manner of ordering this Fire.

P. 15. " It was ( adds he ) under the  
 " Direction of a proper Officer, and  
 " highly



“ highly elevated in a certain Machine  
 “ on a Pole, which was carried before  
 “ the first Line of the Army, whence  
 “ it could be seen by all the rest.

But how flagrant will this appear in the marginal Quotation he has produc'd for it? when we consider that the People having spoken against GOD and *Moses*, fiery Serpents were sent among them, which bit and destroy'd many of them. And the Lord said unto *Moses*, Make thee a Num. xxj. 8. fiery Serpent, and set it upon a Pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And *Moses* made a Serpent of Brass. Is this the conducting Machine which he insinuates was carried before the first Line of the Army? What then did they for a Guide before this Serpent was made? All that Thirty Years Progression in the Wilderness for this sore Punishment, was not inflicted till they had been near so long a time come out of *Egypt*. What Connexion  
 has

has this with the Pillar of Cloud and Fire ?

But to pursue my proper Story ; having left the numerous Assembly of *Israel* at *Etham*, I must trace them at their

Encampment before *Pi-hahiroth*,  
*Exod. xiv. 2.* between *Migdol* and the Sea,  
 over against *Baal-zephon*. They took  
 up their Station in this Corner of seem-  
 ing Difficulties by the Command of

Him who covered himself in  
*Exod. xiv.* the Pillar of a Cloud : Be-  
 24.

— *xiv. 3.* cause, says the Lord, *Pharaoh*  
 will say of the Children of *Israel*, they  
 are entangled in the Land, the Wilder-  
 ness hath shut them in. And I will  
 harden *Pharaoh's* Heart, that he shall fol-  
 low after them : And I will be ho-  
 noured upon *Pharaoh* and upon all his  
 Host ; that the *Egyptians* may know that  
 I am the Lord.

*Psal. cv. 39.* Thus, tho' He spread a Cloud  
 for a Covering, and Fire to  
 give Light in the Night, yet this ob-  
 durate Prince would come up against  
 the

the Deity lodged therein, moved by a haughty Infatuation; and with all his Horses, Chariots, and Horsemen, overtook them encamping before *Baal-zephon*. At this Place commenced an Occasion for new Wonders, as it was providentially designed it should; for the *Jews* governing themselves by the Passions of corrupt Nature, perceiving the near Approach of their Enemies, were in great Fear, and cried out unto the Lord. And *Moses* said unto the People, Fear ye not, stand still, and see the Salvation of the Lord, which he will shew you to day: For the *Egyptians* whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you. *Exod. xiv. 9.*

But I leave it to Mr. *Toland's* Judgment, how fruitless these Admonitions would have proved, if the Angel of GOD, which went before the Camp of *Israel* (had not) removed and went behind it, or the Pillar of a Cloud went from before their Face *Exod. xiv. 19.*

Face and stood behind them. The *Hebrews*, who were well aware that this was the Sign of the Presence of *Jehovah*, were much comforted at its miraculous Motion, especially when they saw it display Obscurity and Terrour to their Adversaries, but Light and Glory to themselves: As it did when it came between the Camp of the *Egyptians* and the Camp of *Israel*, and it was a Cloud and Darkness to them, but it gave Light by Night to these.

*Exod. xiv.*

20.

Concerning this Particular, Mr. Toland says, “ It is observable that  
P. 28. “ the *Egyptians*, accustomed to the  
“ Manner of passing those Desarts, were  
“ not amaz’d at the Cloud (which  
“ they must certainly have been, were  
“ it a Thing unusual) but on the con-  
“ trary, they follow’d it.

This Observation will be esteem’d very weak, in regard that it does not appear the *Egyptians* were sufficiently amaz’d at all those direful Plagues shew’d on them before in their own Country, upon the Score of this very People.  
Their



Their Stupidity, and the audacious Pride of their stiff-necked Monarch, smother'd their Surprize, and cloath'd them with Temerity, which push'd them on, not only to defie the *Dusky Pillar*, but to venture upon an Attempt equally full of Dread, and exactly as unusual: What else could have hurried them (without Amaze) to go down into the Channels of the Sea, after the Tribes of *Israel*, when thro' the Benevolence of Him that had dwelt in the Bush, and was now Resident in the Cloud. *Moses* *Exod. xiv.* stretch'd out his Hand over <sup>21.</sup> the Sea, and the Lord caus'd the Sea to go back by a strong *East* Wind, all that Night, and made the Sea dry Land, and the Waters were divided. I say, what more unusual? What more shocking? Yet, where is the *Egyptians* Affright?

And now if this Pillar of a Cloud and Fire had been an Ambulatory Beacon, or a Portable Flame, I would willingly be satisfied, what

Sort of Human Art could have alter'd the Property of its Apparition ? What mere Invention of Men could have caus'd it to enlighten the Rear of the *Israelites*, and obscure the Front of the *Egyptian* in the present Vicinity of the two Armies ? No, Mr. *Toland*, it was the Angel of GOD's Presence ! The Eternal Son of GOD, under that Disguise, as I shall more plainly shew in a short time. In the Interim, I cannot but ask you, what would have become of your Machine upon the Pole, if such a Thing had been then contriv'd, while that strong *East* Wind blew all the Night ? That Wind, agitated by Him who dwelt in the Pillar of a Cloud and Fire (as he is a Jealous GOD, a consuming Fire) would have been commission'd to dislodge and level every Thing that was called a Natural Guide to the People, in Opposition to his secret Resolves of shewing nothing but Signs and Wonders on this important Occasion.

Thus

Thus the Children of *Israel* Exod. xiv. 22. went into the midst of the Sea, upon the dry Ground, and the Waters were a Wall unto them on their Right Hand, and on their Left: And the *Egyptians* pursu'd, and went in after them, to the midst of the Sea, even all *Pharaoh's* Horses, his Chariots and Horsemen. And it came to pass, that in the Morning Watch, the Lord looked unto the Host of the *Egyptians*, through the Pillar of Fire, and of the Cloud, and troubled the Host of the *Egyptians*, and took off their Chariot Wheels, that they drove them heavily; so that they said, Let us flee from the Face of *Israel*, for the Lord fighteth for them against the *Egyptians*.

But their Amaze was then unreasonable, and too late; it was now sufficiently evident to them, that their Anoyance proceeded out of the Pillar of Fire, and of the Cloud, for the Tribes march'd on by the Light of it, without fronting the *Egyptians*;  
 till



*Exod. xiv.* till *Moses* (was commanded  
27. and ) stretched forth his Hand  
over the Sea, and the Sea return'd to his  
Strength, when the Morning appear'd,  
and the *Egyptians* fled against it, and  
the Lords overthrew the *Egyptians* in  
the midst of the Sea.

In what Tremendous Manner this  
was utter'd, nor what Arrows were sent  
out of the Store-house of Vengeance,  
which wrought this Confusion and  
Discomfiture, whether it was mighty  
Thunderings and Lightenings, or  
other inconceivable Weapons of *Jeho-*  
*vah*, that *Egypt* felt from the Pillar of  
Cloud and Fire: yet sure I am,  
that it was attributed to the Power

*Exod. xiv.* lodg'd within it; for, says  
31.

*Moses*, and *Israel* saw that great  
(Hand, or) Work, which the Lord  
did upon the *Egyptians*, and the People  
fear'd the Lord, and believ'd the  
Lord, and his Servant *Moses*; because  
it was apparent to them, that their  
Help was from that Column.

I shall



I shall in this Place digress a little, by looking back to a foregoing Remark ; for as I had said that the Redemption of *Israel* from the Bondage of *Egypt*, was always to be deem'd a Spiritual Type of the Manumission of Christians from the Slavery and Yoke of Sin ; so this swift Destruction of presumptuous *Pharaoh* must be reckon'd by us as a Symbol of the final Ruin that will beset (at the Conclusion of this World) the Unbelieving, Impenitent, and Gainsayers : For who can contend with Him whom the Prophet saw when the Thrones <sup>1 Dan. vij. 9.</sup> were cast down, and the Ancient of Days did sit, whose Garment was white as Snow, and the Hair of his Head like the pure Wooll ; his Throne was like the fiery Flame, and his Wheels like burning Fire. A fiery Stream issued and came out from before Him, thousand Thousands ministred unto Him, and Ten thousand times Ten thousand stood before him : The Judgment was set, and the Books were

were opened. Let us beware then how we speak great swelling Words against the Almighty, for not only Red Sea, but the Gulph of Perdition, the Abyss of the everlasting Worm, will be ready to immerge all that fight against GOD, whether as He is in Heaven above, or when He has descended in a Pillar of Cloud and Fire. For not only this Pillar has been seen darting Wrath and

*Exod. xiv. 25.*

Destruction upon Earth ; but also to St. *John* was communicated

a great white Throne, and

*Rev. xx. 11.*

Him that sat on it, from whose Face the Earth and the Heaven (like the *Egyptians*) fled away, and there was found no Place for them.

But to return to Mr. *Toland* : (says

he) “ As for the Thing it self,

P. 29.

“ the moving of the Fire,

“ which is the Point in question, it

“ was a Stratagem of War there no

“ less than elsewhere.” I hope what

I have before said will convince every

thinking Person, that GOD was un-

der

der no Necessity of using the petty Stratagems of War, nay, rather it was expedient for Him to manifest his intrinsick Virtue and Power. And as Mr. Toland has own'd, That he was the King of *Israel*; so P. 24. I think in this Particular he stands confuted; since all Men will believe that *Jehovah* their King exerted himself at this seeming Dilemma, which the wondrous Passages of the moving Pillar, and *Pharaoh's* Overthrow, does fully evince that He did.

I am now to follow, as is my Duty, this same Pillar of a Cloud and Fire, from the Red Sea to the Wilderness of Sin, between *Elim* and *Sinai*; where I find the whole Congregation in an ungrateful and harsh Din of Murmur against *Moses* and *Aaron*, because they sat not by the Flesh-pots of *Egypt* as heretofore. And *Moses* spake unto *Aaron*, Say unto all the Congregation of the Children of *Israel*, Come near before the Lord, for Exod. xvj. 1.  
— xvj. 9. He



He hath heard your Murmurings. Was not this as if he had said, Come towards the Pillar of Cloud, the Token of GOD's Presence ? And that this was his Meaning, the succeeding Verse will shew : For it came to pass as *Aaron* spake unto the whole Congregation of the Children of *Israel*, that they looked toward the Wilderness, and behold the Glory of the Lord appear'd in the Cloud. How ridiculous now would it be to imagine, that *Moses* summon'd the People to approach Mr. *Toland's* portable Fire, or that the Glory of GOD shin'd forth in that scanty Machine. Yet he goes on, “ But as it does not  
P. 23. “ follow, that the Lamp over  
“ the Tent of *Darius*, nor the Fire  
“ and Smoke over *Alexander's* Tent  
“ did kindle or move of themselves,  
“ but are supposed to have been manag'd by proper Officers : The  
“ same Supposition ought as naturally  
“ to be made concerning the Fire  
“ over the Tent of *Jehovah*, and would  
“ as

“ as readily be so construed in the  
 “ *Old Testament* as in other Historians,  
 “ were not Mens Minds prepossessed  
 “ of a Miracle in this Case, from their  
 “ Infancy, or that they are ignorant  
 “ of the Scripture Stile and Allu-  
 “ sions.

Tho' I trouble not my self with  
 the Pavillion of *Darius* or *Alexander*,  
 as foreign to our Purpose, yet for  
 Reasons given before, I deny that the  
 same Suppositions ought as naturally  
 to be made concerning this Fire over  
 the Tent of *Jehovah* ; and cannot a-  
 void asking him, How the Minds of  
 the *Hebrews* were prepossess'd in this  
 Case ? Did they not see the Glory  
 appear in the Cloud ? to check and  
 still their Murmurs, to controul their  
 Riots.

But to follow the Tribes of *Israel*,  
 we find, That they journied from  
 the Wilderness of Sin, and *Exod. xvij.*  
 pitch'd in *Rephidim* ; and <sup>1.</sup>  
 there was no Water for the People to  
 D drink:

drink. Yet the Lord their  
*Deut. j. 32.* GOD went in the Way before them, to search out a Place to pitch their Tents on ; in Fire by Night, to shew them by what Way they should go, and in a Cloud by Day. The Need of Water (it seems) at this Place was so great, and the Inclinations of the People so mutinous, that *Moses* cried unto the Lord, and said, What shall I do unto them, they be almost ready to stone me ?

*Exod. xvij. 6.* And the Lord said, Behold, I will stand before thee there upon the Rock in *Horeb*, and thou shalt smite the Rock, and there shall come Water out of it, that the People may drink.

Let me ask Mr. *Toland*, How did the Lord stand before *Moses* upon the Rock ? Has not all impartial Expositors render'd it, That the Pillar of a Cloud and Fire, which was their Guide, moved to this Place, and stood upon the Rock, a Signal to  
 notify

notify that on it he would shew forth the Power of his Presence ? How long then will this Writer forge to himself an Iron Pot or such like Vehicle, hung upon a Crook on the Top of a Pole ? A rare Invention (peculiar to his Genius) to contain the Glory of the GOD of *Sabaoth*. Yet this is the Pillar of a Cloud and Fire which Mr. *Toland* contends for : And I am forced to believe (from the Pains he takes to have it so) that in the Generosity of his Spirit, he would wish his Creator had no better Residence, or rather had no Being at all. P. 45.

To suspend a little the Dispute touching [touching] this Object of Wonder : I come to another Branch of Mr. *Toland*'s Specimen : Says he,

“ After having demonstrated P. 46.  
 “ that the Pillar of Cloud and Fire  
 “ was not miraculous, “ I think it  
 “ now fit to discharge the Promise  
 “ of shewing, That the Angel of  
 D 2 “ the



“ the Lord, which carried the Pillar  
 “ behind the *Israelite*, or between  
 “ them and the *Egyptians*, was a mere  
 “ Mortal Man, the Overseer or Di-  
 “ rector of the portable Fire, and the  
 “ Guide of the *Israelites* in the Wilder-  
 “ nefs. And therefore, if made out,  
 “ will not only spoil a world of  
 “ quaint Allegories and typical Ob-  
 “ servations, but, to the great Mor-  
 “ tification of a Thousand Booksel-  
 “ lers, turn many entire Treatises to  
 “ Waste Paper.

As nothing can be more magisterial  
 than this Sort of Oratory ; so if  
 what I have already said concerning  
 the Angel of the Presence, may not  
 be deem'd sufficient to depress such  
 an Article, I refer my self once more  
 to another Place in the Prophet *Isaiah* :

*Ifai. lxiiij.* Then He remembered the  
 Days of Old, *Moses* and his  
 People, saying, Where is He that  
 brought them up out of the Sea, with  
 the Shepherd of his Flock ? Where is



He that put his Holy Spirit within him ? Is not this He, in the 9th Verse preceding, call'd, the Angel of the Presence ? And did not this Angel say ? I am the God of thy Father, the God of *Abraham*, *Exod. iii. 6.* the God of *Isaac*, the God of *Jacob* : And *Moses* hid his Face, for he was afraid to look upon GOD. And when *Moses* requir'd his Name, said He, I am, that I am.

Now as all Men must confess, that *Moses* was the Temporal Mediator of the First Covenant, so every Christian will acknowledge, that the Blessed Jesus was the Spiritual Mediator of the Second, and that He was this same Angel ! This real Guide ! Himself doth testify, Jesus *John viii. 58.* said unto them, Verily, verily, I say unto you, before *Abraham* was, I am ; which is also confirmed by his Father. While he thus spake, there came a Cloud *Luk. ix. 34.* and overshadow'd them, and they fear'd

fear'd as they enter'd into the Cloud ;  
and there came a Voice out of the  
Cloud, saying, This is my beloved  
Son, hear him.

But farther, to evince that this  
was the Guide of the *Israelites*, I have

St. Paul's Suffrage. Did they  
1 Cor. x. 4. not all drink the same Spirit-

ual Drink (our Fathers, who were  
under the Cloud, and pass'd thro'  
the Sea) for they drank of the Spirit-  
ual Rock that went with them, and  
that Rock was Christ : Therefore

neither let us tempt Christ,  
—x. 9. as some of them also tempt-  
ed, and were destroy'd of Serpents :

For unto us a Child is born,  
Isai. ix. 6. unto us a Son is given, and  
the Government shall be upon his  
Shoulder, and his Name shall be  
call'd, *Wonderful Counsellor*, the *Mighty*  
*God*, the *Everlasting Father*, the *Prince*  
of *Peace*.

This, Mr. Toland, is that Jesus whom  
we worship, the Eternal Son of GOD !

The

The Angel of his Presence ! Who hath taken Human Flesh, by being born of his Mother, the selected Virgin, to no other End, than to purchase to himself a glorious Church, by One perfect Oblation, to appease the Wrath of his Father, and redeem the Seed of the Faithful, to become Mediator and Head of that Community, and defend her Rights against all its Enemies. And as in *Judg. xiii.* his Name, so He is in his *18.* divine adorable Person ! In his wonderful incomprehensible Works ! He who is *Jehovah's* ever during *Prov. viij.* Wisdom ! And by Reason of *14.* the Unity of his Essence, Partaker of all his Counsels, call'd the Eternal Father, because he is the Author and Finisher of our Faith, by renewing the World to a State of Grace and Life, which is opposite to the present perishing and blasphemous *John xij.* Age, pregnant with volun- *31.* tary Darknes, of which Satan is Ru-  
ler :

ler : He is call'd the *Prince* of *Peace*, because He is the supreme King of his Church, and hath made Reconciliation between GOD and it.

And if this was the Guide that moved the Pillar of a Cloud and Fire before the *Hebrews*, at whose Presence *Moses* hid his Face, with what Front can Mr. *Toland* call this Angel of the Lord a mere mortal

P. 46. Man ; yet he goes on, “ As  
 “ for his Actions in the Go-  
 “ vernment of the Pillar or Cloud,  
 “ I have already explain'd them all,  
 “ and shown, that not only they  
 “ might be done, by natural and  
 “ ordinary Means, but that other  
 “ Nations did the like in every re-  
 “ spect, without needing or pretend-  
 “ ing the Assistance of any super-  
 “ natural or extraordinary Power.

Tho' I have not seen any due Ex-  
 planation from this Writer, as to the  
 Actions of Him that govern'd the  
 Pillar of a Cloud and Fire ; yet I de-  
 fie



fie any Nation, but the *Jews*, to pro-  
 duce Records in their own behalf,  
 that are in every respect like what I  
 have quoted from Sacred Writ con-  
 cerning that Column; neither do I  
 suppose that the scatter'd Remains of  
 that vagrant People have been yet  
 seduced, to confess any thing inferior  
 to an extraordinary and supernatural  
 Power in the Conduct of it. A  
 Power! so convincing to their An-  
 cestors, that they begg'd they might  
 no more hear the Voice of it. Said  
 they to *Moses*, speak thou with *Exod. xx.*  
 us, and we will hear: But let <sup>19.</sup>  
 not GOD speak with us, lest we die.

And yet we have lived to find that  
 which was so terrible to them, ren-  
 der'd by Mr. *Toland's* Scheme so fami-  
 liar to us, as one of like Nature with  
 our selves: For (adds he) " It  
 " cannot simply and perem- P. 47.  
 " ptorily be concluded from the Word  
 " Angel, that the Director of the  
 " Guiding Pillar was other than  
 E " a Man;

“ a Man ; for the *Hebrew* Word is  
 “ not less general than the *Greek*  
 “ Word from which we have formed  
 “ Angel. “ It signifies any Mes-  
 “ senger whatsoever, Mortal or Im-  
 “ mortal ; so that Circumstances  
 “ alone can determine what kind of  
 “ Messenger is meant.

I have desir'd no fairer Proposal  
 from the Author of *Hodegus*, than to  
 commit to Circumstances the Arbi-  
 tration of this Contest ; for as I have  
 no base Ends to serve, or sinister  
 Views, no oblique Intentions against  
 the Episcopal Pastorship in the Church  
 of *Britain*, so I shall chearfully acclaim  
 for the Law and Testimony, to de-  
 cide the Point : And if I have not al-  
 ready been happy enough to gather  
 Circumstances sufficiently harmoni-  
 ous, I shall return to my Course of  
 following the Pillar, and Produce  
 more.

We left the Children of *Israel* at  
*Rephidim*, and now find they were  
 departed

departed from thence to the *Exod. xix.*  
 Defart of *Sinai*, and had <sup>2.</sup>  
 pitch'd in the Wilderness, and there  
*Israel* camp'd before the Mount. For  
 G O D having transported the Pillar  
 to the Top of Mount *Sinai*, a notable  
 Signal was given by its settling there  
 for the People to rest.

And *Moses* went up unto *Exod. xix.*  
 G O D, and the Lord call'd <sup>3.</sup>  
 unto him out of the Mountain, say-  
 ing, Thus shalt thou speak unto the  
 House of *Jacob*, and tell the Children  
 of *Israel*, ye have seen what I did unto  
 the *Egyptians*, and how I bare you on  
 Eagles Wings, and brought you unto  
 my self, (that is, to the Place where  
 my Pillar is, which I have ordain'd to  
 be the Seat whence my Statutes shall  
 be issued): Now therefore, if ye  
 will obey my Voice indeed, and  
 keep my Covenant, then ye shall be  
 a peculiar Treasure unto me above  
 all People; for all the Earth is mine,  
 &c. *Moses* fraught with this salutary

Commission, descends from the Pillar on the Mount, and laid before them those Words, who with an univocal  
*Exod. xix.* Consent, return'd, All that  
 8. the Lord hath spoken he will do.

This is that *Moses* who was in the Church of the Wilderness  
*Act. vij. 38.* with the Angel which spake to him in the Mount *Sinai*, and with our Fathers ; who received the lively Oracles to give unto us. Does not all these Circumstances determine it in Favour of my Argument ? Is the Lord, who spake to *Moses* in the Mount, called any thing more than Angel here ? it being truly a proper Distinction, in regard that he was anointed a Messenger by the unfathomable Councils of the Trinity, to work out the Redemption of Mankind. Was He not then the Angel of the glorious Presence ? the Dispenser of the first, and Mediator of the second Covenant ?



Farther, the same which *Sc. Stephen* calls an Angel, was Him that said unto *Moses*, Lo, I come unto thee in a thick Cloud, *Exod. xix. 9.* that the People may hear when I speak with thee, and believe thee for ever. Now though upon the Donation of the Law, there were some other awful and terrible Instances of *GOD's* Glory and Presence upon Mount *Sinai*; yet the Pillar was still conspicuous with the rest : For in all their Journies, He took not away the Pillar of the Cloud *Exod. xiiij. 22.* by Day, nor the Pillar of Fire by Night, from before the People. And saith the Lord, Behold, I *Exod. xxiiij. 20.* send an Angel before thee, to keep thee in the Way, and to bring thee into the Place which I have prepared ; Beware of Him and obey his Voice ; provoke him not, for He will not pardon your Transgressions, for my Name is in Him. Now tho' it be evident, that it was the Son of

**GOD**

GOD who spake these Words unto *Moses*, yet He represents himself on an Errand founded upon the deep Resolves of the blissful *Triad*. Come

*Isai. xlviii.* ye near unto me; hear ye

<sup>15.</sup> this, I have not spoken in secret from the Beginning; from the Time that it was, there am I. And

*Isai. xlviii.* now the Lord GOD and his

<sup>15.</sup> Spirit has sent me -- Harken

unto me, O *Jacob* and *Israel*, my Called,

I am He, I am the First, I also am

the Last. And says GOD, Provoke

Him not, for my Name is in Him,

(*id est*) He is of the same Essence

with Me. To confirm this, says

Christ, Tho' ye believe not

*John x. 38.* Me, believe the Works;

that ye may know and believe, that

the Father is in Me, an I in Him.

I have collected all these Circum-

stances, to determine the Meaning of

the Word Angel, on our present Oc-

casion; and I am now full of Hope,

that I have set in a due Light the

Person

Person of him who had the Direction of the Guiding Pillar, since I represent Him as I find Him, the Second in mysterious Distinction of the glorious Godhead.

Tho' Mr. Toland is not ashamed to say, " And this is the Reason  
 " why I conclude, that the P. 43.  
 " Angel of the Lord, who directed  
 " the Pillar, was a mere Man; be-  
 " cause all that He did might be  
 " done by Man, and has been actu-  
 " ally done by many Men. "

What Mortal in the De- Numb. xx.  
 part of *Zin* could have brought 10.  
 Water out of the Rock, (to allay the  
 Thirst of more than 600000 People)  
 but by the Operation of Him who  
 conceal'd himself in the Pillar of  
 Cloud. Observe what the unadvised  
 Fruit of *Moses'* Lips brought upon  
 himself and *Aaron* : Hear now, ye  
 Rebels, must we fetch you Water out  
 of this Rock ? How justly is GOD  
 jealous of his Honour ? Both those  
 Favourite

*Numb.* xxvij. Favourite Persons died with-  
 14. out going into *Canaan*, for  
*Deut.* j. 37. this very Crime. Will Mr.  
*Toland* then set his Face, like a Flint,  
 against GOD, and attribute that to  
 many Men, which alone was the  
 Work of the Deity.

But he persists : “ These  
 P. 50. “ Things thus explained, it  
 “ remains only to know, who was  
 “ the Guide and Director ? I answer  
 “ then, That for the greatest  
 P. 51. “ Part of the Time, if not  
 “ during the whole Time, this Guide  
 “ was no other than *Hobab*, the Bro-  
 “ ther in Law of *Moses*, who was  
 “ born and bred in the Wilderness,  
 “ and consequently well acquainted  
 “ with the several Parts of it.

To this I reply, That there was from  
 the *Hebrews* Encampment at *Etham*,  
 on the Edge of the Wilderness where  
 the Lord first went before  
*Exod.* xij. i. them by Day in a Pillar of  
 Cloud, to lead them the Way, and  
 by



by Night in a Pillar of Fire, to give them Light. I say, there was many Months Distance between that and the Time when *Moses* said unto *Hobab*, Thou may'st be to us instead of Eyes. Whence it Numb. x. 31. will naturally follow, that the same Pillar of Cloud and Fire (which took them under Conduct at *Etham*, thence led them to *Pi-bahiroth*, and so thro' the Red Sea, till they went out into the Wilderness of *Shur*, on their Journey to the Desert Exod. xv. 22. of Sin, and from that Place to the Rock in *Horeb*, till they came to Mount *Sinai*) did continue to guide them in all their — xix. 1. Travels so long as it was needful; without giving place to compliment *Hobab* with the Office of Director General. And as I have thus far fully produced my Credentials, I shall only superficially touch on *Moses*' Request (to this imaginary Guide of the portable Fire) which was, no doubt,

F

doubt, founded upon human Caution, when he desir'd *Hobab's* Company and Advice in sundry Particulars, which he is supposed to apprehend, that GOD might not reveal unto him. For *Moses* well knew, and it must be obvious to the other, that the certain Harbinger and Guide of the Army was *Jehovah's* Pillar of a Cloud and Fire.

I now return once more to Mount *Exod. xxiv.* *Sinai*, where the Glory of  
 16. the Lord abode, and the Cloud cover'd it six Days, and the seventh Day He called unto *Moses* out of the midst of the Cloud; and the Sight of the Glory of the Lord was like devouring Fire on the Top of the Mount in the Eyes of the Children of *Israel*; and *Moses* went into the midst of the Cloud.

Can there be yet any thing so dull as to fancy, that this was *Hobab's* Pot of Fire hung upon a Pole, and carried to the Top of the Mount?

Mount ? Is it not plain, that this was the Presence of GOD ? who having commanded a Sanctuary to be made, that He <sup>Exod. xxv.</sup> 8.

might dwell amongst them. *Moses*, because of the Idolatry of the Tribes in his forty Days Absence, took the Tabernacle, and pitched it <sup>Exod. xxxiiij.</sup> without the Camp afar off, 7.

and called it the Tabernacle of the Congregation. And it came to pass, that every one which sought the Lord, went out. And when *Moses* went out to the Tabernacle, all the People rose up and stood, every Man at his Tent Door, and looked after *Moses* until he was gone into the Tabernacle.

And it came to pass, as *Moses* entered into the Tabernacle, the Cloudy Pillar descended, and stood at the Door of the Tabernacle ; and the Lord talked with *Moses*. And all the People saw the Cloudy Pillar stand at the Tabernacle Door. And all the People rose up and

worshipped, every Man in his Tent Door.

Had this been *Hobab's* ambulatory Beacon, surely the Adoration had been as gross Idolatry as that *Exo. xxxij. 6.* of the provoking Molten Calf: But it was the Angel of the Divine Presence! The Redeemer of the World! And their Homage was just and reasonable; for the People perplexed and terrified by the Cloud's Departure, follow'd *Moses* with Heart and Eye, as their Mediator towards GOD, to see if the Cloud would return and stay with them: Seeing which, to descend again, they renew their Worship to GOD, as an Atonement for their late abominable Idolatry.

*Exo. xxxij. 13.* *Moses* improves the Favour of this Interview with GOD, and like a just Steward for his People, lays their Condition open before the Fountain of Omniscience, in the most moving Strains of humble Eloquence,



quence, and ceas'd not to entreat till he had obtain'd an Assurance, that the Cloudy Pillar should be with them as heretofore. And *Exo. xxxiiij.* GOD said, my Presence shall <sup>14.</sup> go with thee, and I will give thee Rest. And *Moses* said unto Him, if thy Presence go not with me, carry us not up hence. And GOD — *xxxiv.* descended in the Cloud, and <sup>5.</sup> stood with him there, and proclaim'd the Name of the Lord; and the Lord passed by before him, and proclaim'd the Lord, the Lord GOD, merciful and gracious, long Suffering, and abundant in Goodness and Truth. And *Moses* — *xxxiv. 8.* made haste, and bowed his Head towards the Earth, and worshipp'd.

And now I shall shut up our Dispute concerning this miraculous Pillar, in the last Words of the Book of *Exodus*: Then a Cloud cover'd — *xl. 34.* the Tent of the Congregation, and the

the Glory of the Lord fill'd the Tabernacle : And *Moses* was not able to enter into the Tent of the Congregation, because the Cloud abode thereon ; and the Glory of the Lord fill'd the Tabernacle. And when the Cloud was taken up from over the Tabernacle, the Children of *Israel* went onward in all their Journies ; but if the Cloud were not taken up, then they journey'd not till the Day that it was taken up ; for the Cloud of the Lord was upon the Tabernacle by Day, and Fire was on it by Night, in the Sight of all the House of *Israel* throughout their Journies.

All that remains for me yet to do, is to cast me on the free unbiass'd Sentiments of every candid Reader, to whom I appeal, whether Mr. *Toland*, or my self, have produc'd most Circumstances, to vindicate the Honour of GOD, by continuing stedfast to the unalterable Meaning of the Holy Book,

Book, and the venerable Memory  
of that Illustrious Legislator, whose  
Name I had the Honour to receive at  
the Laver of Regeneration.

L O N D O N,  
10th *February*, 1720.

F I N I S.



Book, and the second volume  
of the first part of the  
second volume is bound in leather  
the leather is damaged

LONDON  
Printed by J. G. & J. S. Smith

Y I N I 2











